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in the current deluge of literature on Japan, this book of Professor Knox comes as a veritable relief, with his clear, sound and quiet judgment, and his avoidance of all commonplace opinions of the day. It is the work of a trained scholar, betraying on every page deliberation, common sense and sane criticism. In a very forcible way, the argument is set forth that the coming into the foreground and the preservation of Shintō are due to a political motive,—the theoretical establishment of the Imperial régime. The Kōjiki, our chief source for the knowledge of Shintō, was a work written with a definite purpose,—the correction of false claims and the establishment of the monarchy,—while in a secondary way we are to be given the origin of the universe itself. There is no pretence to a religious motive, nor of setting forth a moral code, but, in accordance with Chinese precedents, Japan, too, shall have a cosmology, a national history and an account of the way in which the Imperial house obtained its power. It was Chinese philosophy which suggested the notion of an ordered account of the beginnings of heaven and earth, and Chinese history which impelled the collection of the national annals, and Chinese political theory which necessitated a theoretical justification for the Government. It is only in the light of this manifest “tendency,” according to Professor Knox, that the meaning of Shintō can be understood. This religion is essentially nature-worship. In the Kōjiki (published A. D. 712) there is no hint of prayer to the ancestors of the emperors, nor of their worship. In the Nihongi, written eight years later, both appear, but only at a late date. The worship of ancestors, then, even of the Imperial family, is not a part of the original religion of Japan. It is through Chinese influence that Shintō is formed and the worship of the spirits of the dead introduced. But this remains strictly subordinate, the ruling idea being the divinity of Japan, and of her representative, the Emperor. There are only a few minor points in which we should dare to dissent from the views of Professor Knox. The deification of the sun in the person of a goddess, and the legends of the Amazon Empress Jingō, cannot be admitted, as he makes out (p. 14), as evidence of a high position for woman in ancient times. Such conceptions are of world-wide occurrence,—stories of heroines, for instance, abounding among the tribes of Siberia and other peoples,—and can prove nothing for the social status of woman among a particular people. All we can infer from the ancient texts, like the cruel isolation of parturient women in a special hut, and the very loose marriage-ties, no more favours the supposition of a superior place for woman in old Japan than among other peoples of an equal standard of culture. The remark on p. 88,—“The boast that in the name of Buddha there has never been shed a drop of blood, is contradicted throughout the history of Japan”—cannot remain uncontested. There is hardly any direct causal connection between the civil wars and internecine strifes and Buddhistic dogmatics and controversies. Buddhism surely was not guilty of causing the warlike spirit of Japan.

The volume is provided with a good index, and is fully worthy of the seven other volumes published in this series on the history of religions. It is to be hoped and wished that it will be welcomed by a large audience of readers.

B. L.

Der Unterricht in der Erdkunde auf Grundlage des Landschaftsprinzips. Ein Lehrbuch für Seminaristen und junge Lehrer.

Von H. Heinze. Kgl. Seminarlehrer in Friedeberg Nm. Leipzig, Dürsche Buchhandlung, 1904.

The book is intended for the preparation of teachers of geography in

primary and secondary schools. The "Landschaft," or natural division, is made the foundation of the course, and another distinctive feature of the same is the prominent place given in it to home geography, from which not only all geographical instruction must start but whose strengthening and broadening are also expected as a by-product from the treatment of all other stages of the course. The author requires observation, either of the objects themselves or of good reproductions, among which globes and maps occupy a prominent place, to form the basis of all geographical instruction. The pupils must re-discover, as it were, the discoveries of scientific geography which are to become their mental property; in this thinking process the causal connections must stand foremost, so that while the pupil is instructed in regional geography he will incidentally gain a working knowledge of the general geographical laws and principles. A knowledge of the latter thus acquired is considered by the author far superior to one obtained by the systematic treatment of physical geography in the schools. He consents to the latter only at the end of the various chapters of the regional treatment when related and similar phenomena will, by way of reviewing the subjects, be brought together and classified so that the system will be discovered, so to speak, by the pupils themselves instead of being placed before them ready-made in the pages of a textbook. Such teaching requires, of course, an instructor high above the level of a mere interpreter of the textbook, and nothing, perhaps, illustrates better the great difference between the rôle of the teacher in German and American schools than the author's remark that the question whether a textbook ought to be used at all in the elementary school is still an open question. To anybody desiring to inform himself on present tendencies in the teaching of geography in German schools, the book will be an excellent guide. It gives, besides the practical suggestions for classroom work, a complete list of the courses in geography, from the ungraded country school to the "Gymnasium," an extensive list of works of reference, and lists, makers, and prices of geographical "Anschauungsmaterial," including maps and atlases, of Germany and Austria. M. K. G.

Western Tibet and the British Borderland: The Sacred Country of Hindus and Buddhists. By Chas. A. Sherring. With a chapter by T. G. Longstaff. London, 1906. Edw. Arnold. 8vo. pp. xv, 367, 2 maps, and illustrations.

The sacred country of Kumaon or Bhot, from one to two hundred miles east by south of Simla, is one of the three places where British territory actually touches Tibet without the intervention of semi-independent states like Bhotan, Nepal, and Kashmir. Kumaon is to the Hindu "what Palestine is to the Christian, the place where those whom the Hindu esteems most spent portions of their lives," and hence a place of pilgrimage. A few score miles away to the northeast in western Tibet the sacred lake of Mansarowar and the famous mountain of Kailas, the abode of the gods and the centre of the earth, are still more sacred in the eyes of both Hindus and Buddhists. Thence, as from the Garden of Eden, flow four great rivers—the Brahmaputra, the Indus, the Sutlej, and a branch of the Ganges.

During the summer of 1905, Mr. Sherring, the British Commissioner of Almora, visited both the Indian and Tibetan portions of this Hindu Palestine. He gives us the results of his journey and of a long previous acquaintance with the Himalayas in a large and well-illustrated volume. The book is not always easy to understand, and is so full of repetitions that the reader is occasionally vexed, but nevertheless it is interesting. From the somewhat fragmentary